

CALL FOR REPUBLICAN DISTRICT CONVENTIONS.

To the Republican voters of Marion county: Conventions of the Republican party of the several magisterial districts of Marion county are hereby called to meet on Saturday, the 4th day of June, 1904, at 2 o'clock P. M., for the purpose of electing delegates to the following named conventions:

To the State nominating convention to be held in Wheeling on the 12th day of July, 1904.

To the Judicial convention to be held in Morgantown on the 8th day of June, 1904, at 10 o'clock A. M.

To the Senatorial convention to be hereafter called.

Also to transact such other business as may properly come before said district conventions.

The said several district conventions will be held at the respective places hereinafter named; and will elect the number of delegates herein after designated, and no more, that is to say:

Fairmont district convention will meet at the Court-house in the City of Fairmont, and is entitled to elect the following number of delegates:

- To the State convention, 6.
- To the Judicial convention, 9.
- To the Senatorial convention, 9.

Grant district convention will meet in Monongah (meeting place to be provided by district committeeman).

- State convention, 2.
- Judicial convention, 5.
- Senatorial convention, 5.

Lincoln district convention will meet at Farmington school house:

- State convention, 3.
- Judicial convention, 5.
- Senatorial convention, 5.

Mannington district will meet at Town of Mannington at school house.

- State convention, 8.
- Judicial convention, 11.
- Senatorial convention, 11.

Pawpaw district will meet at Neptune school house.

- State convention, 2.
- Judicial convention, 3.
- Senatorial convention, 3.

Union district will meet in the First ward of the City of Fairmont, at the school house.

- State convention, 4.
- Judicial convention, 6.
- Senatorial convention, 6.

Winfield district convention will meet in Mt. Harmony school house.

- State convention, 3.
- Judicial convention, 5.
- Senatorial convention, 5.

It is requested that in making selection of delegates, that only those be selected who are likely to attend the convention to which they are made delegates. The call for the State convention states that no proxies will be admitted as delegates.

By order of the Executive Committee.

HARRY SHAW, Chairman.
A. L. LEHMAN, Secretary.
Dated April 30, 1904.

Whippoorwill Time.

Let down the bars; drive in the cows; The west is dyed with burning rose. Unbitch the horses from the plows, And from the cart the ox that lows, And light the lamp within the house, The whippoorwill is calling.

"Whip-poor-will; whip-poor-will," Where the locust blooms are falling

On the hill;

The sunset's rose is dying,

And the whippoorwill is crying,

"Whip-poor-will; whip-poor-will," Soft, now shrill,

The whippoorwill is crying,

"Whip-poor-will."

The moon blooms out, a great white rose;

The stars wheel onward toward the west;

The barnyard cock wakes once and crows;

The farm is wrapped in peaceful rest;

The cricket chirps; the firefly glows;

The whippoorwill is calling,

"Whip-poor-will; whip-poor-will,"

Where the bramble blooms are falling,

On the hill,

The moon her watch is keeping,

And the whippoorwill is weeping,

"Whip-poor-will; whip-poor-will,"

Lonely still,

The whippoorwill is weeping,

"Whip-poor-will."

—Madison Sawaie, in May Atlantic.

The telephone was used a few days ago for the first time in the history of the Roman Catholic Church by its Supreme Pontiff, at the Vatican, when Pope Plus X, telephoned to Venice, 350 miles away, and talked with Monsignor Cavallari, whom he had just appointed patriarch of that see, the office formerly occupied by the Holy Father himself.

Atlanta (Ga.) University, which has already through its conferences done much to give scientific accuracy to facts relating to the condition of negroes, is to undertake the study of crime this year. The study will be confined to Georgia, but there will be an attempt to make a careful study of lawbreaking among negroes, its causes and suggestions for its cure. A conference on the subject will meet on May 24 at Atlanta University.

GAMES OF CHILDREN

SURVIVALS, AS A RULE, OF ANCIENT RITES AND CUSTOMS.

"London Bridge" Possesses an Exceedingly Significant Significance, and "Hopscotch" Originated in the Old Myth of the Minotaur's Labyrinth.

It is a fact that English boys and girls in their plays and pastimes are the unconscious keepers of the archaic archives of our forebears. Children are instinctive conservatives. They play the old games and repeat the old rhymes century after century with little if any variation.

"Blind man's buff," for example, a survival of the rites peculiar to the worship of Odin, the sightless deity, is played today exactly as it was played 2,000 years ago.

So, too, is "tag," which was originally a fragment of a sacred pantomime or miracle play, portraying the old story of Diana and her nymphs.

In "London bridge is broken down" we are treated to the entire ritual of the foundation sacrifice, that widespread hideous custom which decreed that a living child must be sacrificed to the god of the structure ere it could be expected to stand firm.

First, it will be remembered, the children urge alternative measures. "London bridge is broken down," cry the two leaders, standing with uplifted hands clasped so as to form an arch, beneath which the other little players race as if in dread.

"Build it up with bricks and mortar," is the reply.

"Bricks and mortar will mold away," "Build it up with penny loaves, with gold and silver, set a man to watch all day, set a dog to bark all night," and the rest of it.

Then, lastly, the hands are unclasped, the "arch" falls, catching one of the players, preferably a little girl, in its mock descent, after which all the children shout in unison: "Hurrah! Hurrah! Now 'twill last for aye and a day, with a fair lady."

An allied game is called "threading the needle." A chain of children pass under an arch formed by the uplifted joined hands of two other children, one being eventually taken prisoner in the usual way. Sussex children say this "makes the wheat grow." French children cry in unison while racing under the arch: "Oats, oats, oats! May the good God prosper you!"

Here we get a relic of the immolation of the meriah, or sacred sacrificial victim, to the corn god of the ancients, a custom once everywhere prevalent, and continued until quite lately at Benin city, in India, and elsewhere.

"Hopscotch" is an old game. Its germ was almost certainly the labyrinth and the well nigh universal myth of the Minotaur. Afterward, on the introduction of Christianity, the labyrinth was abandoned, to be replaced by the ground plan of the basilica, the earliest Christian church.

The players divided it in seven parts, as they believed heaven to be divided, and placed paradise in the position of the altar, the inner sanctum of their earthly church. The whole game came then to represent the progress of the soul from earth to heaven through various intermediate states, the name given to the last "court" being invariably "paradise" or its equivalent.

Well worship, one of the earliest and most widespread of religious cults, is symbolized in many games, notably in the one where the children sing:

Draw a pail of water
For a lady's daughter.

The seesaw movement of the players at the beginning of this ancient and still popular game is intended to represent the raising of the water from the well. Next is announced the arrival of the devotee, "my lady's daughter," collecting flowers for decking the well (shrine), making a cake for presentation to the god (or goddess) of the well, offerings of jewelry, and so on. It can be by no mere chance that a game played by rustic village children today duplicates step by step each detail of the ritual of the primitive well worshippers.

It is the same with almost all the genuine old children's games. Everywhere can be traced degenerate, fragmentary survivals of the social life, ceremonies and religious practices of our early ancestors.

"Here we go round the mulberry bush," for instance, is a survival of tree worship. "Cat cradle," played practically by all savage and civilized peoples the world over, has its hidden significance of horrid rites. It is a commonplace, the important part played in black magic by string, cords and knots.

But it is the so called matrimonial games that throw the most lurid light on the social manners and customs of our prehistoric savage forefathers.

"Here we come gathering nuts in May" symbolizes that earliest form of sexual union, marriage by capture. In this game, as played to this very day on many a British village green, there enters absolutely no element of love or courtship. The object of each male child is to obtain possession of a female child by brute strength, and he always tries his luck or his skill "on a cold and frosty morning" of course.

In those dim, faraway days there were no roads. Across the frozen morasses into the wildest recesses of the swampy "forest primeval" he could under such atmospheric conditions bear his bride in safety.

"Kiss in the ring" brings us down to a far later date. The evolution of marriage has reached the point at which choice or selection becomes the dominant factor, although there is still the pretense of running away, the feigned resistance to capture and its concomitant betrothal.

Still more modern is the game known as "knights from Spain," in which one lad stands out pre-eminently from the others.

"My daughter Jane is yet too young to listen to your forward tongue."

There is much more in the same style, but it ends up with the chorus, sung by both sides (all the children) in unison:

"Let her be young or let her be old,
It's for her beauty she must be sold."

Here we get, of course, marriage by purchase, which everywhere superseded in course of time marriage by capture and which is not even yet by any means entirely extinct.

The worldwide custom which decreed that the bride should make and bake some dainty for her spouse on the wedding eve is faintly symbolized in the favorite old Kentish singing game:

(Polly made a pudding so nice and sweet,
And (Johnny) got his knife and cut it round so neat,
Saying, "Taste, love, taste, love, don't say nay,
For tomorrow-morrow-morrow is our wedding day."

Our bought wedding cake is of course an unsentimental survival of this pretty custom.

But perhaps the most interesting from the ethnologist's point of view of all children's games is that where the players sing the old familiar refrain, commencing:

Sally, Sally, water,
Sprinkle in the pan,
Cry Sally, cry Sally,
For a young man.

Here "water" is not the surname to Sally, but actual water, as the context, "sprinkle in the pan," plainly shows. It is a relic of water worship, which everywhere has to do with love, marriage and children. "Cry" does not mean to weep, but to "cry" aloud her wish (for a young man), as the town "crier" to this day "cries" things or as children "cry" forfeits.

Note that it is the girl now that makes known her need of a husband. The game is, in fact, a survival of the matriarchate of our remote pre-Celtic progenitors, that strange, little understood custom which gave to the women the privilege of wooing, of ruling, of inheriting, and relegated man to an altogether subordinate position in the communal homestead.—Pearson's Weekly.

COLOR BLIND PEOPLE.

Their Affliction Causes Them to Do Queer Things at Times.

A well known oculist, while discussing some of the various defects of the human eye which are not noticeable to the ordinary observer, had this to say about color blind people:

"The world must be a curious place to color blind people, of whom there are forty males and three females to every thousand persons. Some are blue-yellow blind, and everything seems either red, green or gray to them. Others are red-green blind, and all things appear to them to be yellow, blue or gray of various shades, and others again perceive no distinction of color at all, but the whole world wears an unchanging aspect of dull gray."

"To these last a visit to a picture gallery would reveal merely a collection of engravings or photographs. But the two former have the compensation of seeing their own two colors much more brightly than ordinary people."

"The color blind do extraordinary things at times. An officer of the navy went one day to buy material for a coat, vest and trousers. He bought a blue coat and red trousers, believing them of the same color. A British admiral painted a landscape and was very proud of his performance, but he made the tree red, thinking it the same color as green. When he purchased a pair of trousers he chose green ones, suspecting them to be brown."

"An architect's pupil, being directed to copy the picture of a brown house, made the house green, the sky scarlet and the roses blue."

"A postoffice clerk was always short in his accounts because he could not distinguish the different colored stamps, and a sedate Quaker has been known to buy a green coat for himself and a red gown for his wife, thinking they were both brown."

"If you see a man in the street with a preposterous display of colors, charitably believe him to be one of the color blind."

"Just why the eyes of women are less defective in the matter of distinguishing colors than those of men is one of the things in nature that are unexplained. The construction is the same, yet woman's superiority in matching colors has always been recognized even where man has had the advantage of long experience."—Cincinnati Commercial Tribune.

Winter Fodder in Kashmir.

In Kashmir they have a novel method of putting fodder up for winter use. The country lies in a valley among the Himalayas. The chief industry of the people consists in raising fine wool and in making this into fabrics which have carried the name of the country all over the world. As in winter snow lies some five or six yards deep, supplies of hay are hung among the branches of trees, where they are easily reached by the flocks of sheep.

Nothing in It.

Two men were tashing the air violently and hurling epithets at each other.

"Hold on," said a passerby to his companion. "Let's wait and see the scrap."

They stood and watched for a moment until it became evident that one of the disputants was afraid and the other "dassent."

"Come on," said the companion. "It's only a scrap of conversation."—Brooklyn Eagle.

ROOSEVELT HAS 708

OF THE 988 DELEGATES.

FOURTEEN STATE REPUBLICAN CONVENTIONS HELD DURING LAST WEEK.

WASHINGTON, D. C., May 23.—Under the call of the Republican National Committee this is the last week in which conventions for the selection of delegates to the Chicago convention may be held. The call requires that all delegates to that convention shall be elected at least thirty days prior to the meeting of the convention. Fourteen State conventions have been or are being held this week.

Returns received thus far at the White House indicate that of the 988 delegates to the Chicago convention 926 were elected up to Thursday evening, 62 yet remaining either to be elected or reported upon. Some of these have been elected, but the returns have not been received. Of the number elected 708 has been instructed absolutely for President Roosevelt. A majority of the remainder have indicated their intention to support the President. The 62 delegates upon whom no returns have been received will represent scattering districts in many States. Final returns are expected from these districts in a few days. All contests that may have developed must be filed with the National committee at least twenty days before the meeting of the National convention.

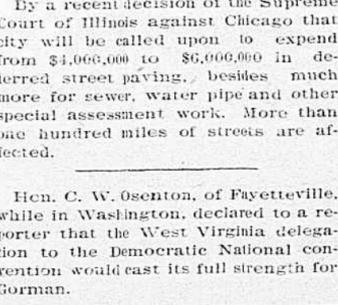
Notice.

I will sell all street hats and flowers I now have on hand regardless of cost this week. Come and get hats and flowers almost at your own price.

Mrs. Laura Frazer,
425 Jackson St. x

By a recent decision of the Supreme Court of Illinois against Chicago that city will be called upon to expend from \$1,000,000 to \$5,000,000 in deferred street paving, besides much more for sewer, water pipe and other special assessment work. More than one hundred miles of streets are affected.

Hen. C. W. Osenton, of Fayetteville, while in Washington, declared to a reporter that the West Virginia delegation to the Democratic National convention would cast its full strength for Gorman.



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